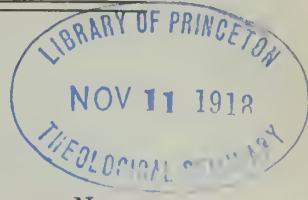


A Religion of Freedom and Earnestness



Vol. XVIII

No. 3

# The American McAll Record

October, 1900



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# The AMERICAN McALL RECORD

VOLUME XVIII

OCTOBER, 1900

NUMBER 3

Our President, Mrs. Parkhurst and Dr. Parkhurst, having spent the summer abroad, are at this writing on their way home by the Steamer Oceanic, which is due to arrive on Wednesday September 26. When this reaches our readers, they will be, please God, at home.

A recent number of *Le Christ anisme* says that our Mission has lately had a storm in one of its halls in Marseilles. This storm was raised by a liquor dealer in consequence of the success of Mr. Quéhen in the temperance work so greatly needed in a seaport like Marseilles. No doubt the storm will blow over, though if it does not, the workers, M. de Grenier and M. Quéhen are not men who fear a storm.

Mlle Cyboulle, whose most striking conversation a few years ago will be remembered by our readers when they are told that she figured in the narrative as *la militante*, having studied some time in England, has become assistant of Pastor Nick in the work of the Mission at Lille.

In Perigord, where Protestantism has made rapid progress the past three years, the Roman Catholics have lately made an effort to counteract it. The Curé of Savaignac has distributed many copies of a tract by the author of *Le Peril Protestant* and *La Conquête Protestante*, and is organizing a movement which is called *la Résistance*. The priest points out that the *Société Centrale* (one of the oldest of French Home Missionary movements, dating from about 1838) is *in the pay of the McAll Mission!!!* which is English.

Two reformed drunkards of Marquise spend their Sundays in a bicycle tour of tract distribution, covering a distance of

eight or ten miles. Mr. Boyer in a tract distributing tour near Limoges, found that people were timid about taking unauthorized religious books. One man asked if the Gospel was a book of health receipts, or about cleanliness; he had noticed that those who read it were cleaner and healthier than others.

Besides the work at the Salle de la Porte Rapp, we have a little hall at Bercy, near to the entrance to the Parc de Vincennes, where is the annex to the Exhibition for machinery, bicycles, etc. Here we began work on Whitsunday with success.

"The meetings at the Rue Royale are very small," says the July Quarterly, "and we do not seem able to draw the people there, as they do not pass down that street on foot, as we had supposed they would have done, on their way to the Exposition." A member of the New York Auxiliary, who spent two weeks in Paris, in July and September, went several times to the Rue Royale and found the meetings unusually uninspiring.

A correspondent writes:

The Annual Meeting was held on the 6th of May, in the Hall at the Porte Rapp. We thought it would be a pleasant way of opening the Hall, and thus showing it to our friends. Unfortunately our hopes were not realised, as at about six o'clock a violent thunderstorm broke, which effectually kept away a large number of our people, and very few outside the Mission circle attempted to get to the hall. It was an interesting meeting, as instead of having a formal report given of the progress of the work, Mr Greig gave us a running commentary on many of the Mission stations, illustrating his address with a series of views thrown on the sheet.

The Hall filled up with a large number of persons from off the street who strolled by as the rain ceased, and thus we ended with a real "McAll meeting," Pastor Henri Soulié giving us a closing address which was most appropriate, and a rousing appeal to those who knew not whence they came nor whither they were going, to turn to the Lord and see Him in salvation.

## DEATH OF "WILLIE" GREIG.

Our readers will sympathize deeply with Mr. and Mrs. Greig who in July last were called to give up their beloved eldest son, a remarkably promising youth. Though only seventeen years of age, says *The Christian*, he had won the affection and esteem of all around him by his bright Christian character, and in Lycée Charlemagne, one of the great public schools of Paris, his influence had made itself felt. M. Théodore Monod, who officiated at the funeral service in the Protestant Church of Bercy (Mr. Greig's church) mentioned that a few weeks previously he had been present at a Christian Endeavor meeting held in that church, when nearly all the members offered prayer. He was particularly struck by the brief petition put up by Willie Greig, to the following effect: "O Lord, Thou knowest that my schoolfellows tell me that religion is out of date (*démodée*). Help me to show them that it is not dead, but is living and active." The funeral was largely attended by friends of the McAll Mission, and members of the church at Bercy, which is almost composed of converts of the mission. Much sympathy is felt for the family of Mr. Greig. A friend who has lately returned from Paris says that Mr. Greig is wonderfully sustained in his bereavement but that Mrs. Greig, though without murmuring, is suffering deeply from this first break in her "beautiful flock." She wrote in August concerning this dear child, "Only a mother . . . knows what it is to be called to give back a child whose life has been one long source of happiness. We had cause to thank God that those seventeen years are unblemished by any regrets, for ever since he was a baby I may say, his one desire was to do what his parents wished, and and so it was with God. To obey God was quite a natural thing. During the last eighteen months, after he joined the church, his one aim was to gain others for Christ, and to show his unbelieving comrades that religion was necessary and a thing one could not do without. He little dreamed how well he had witnessed for his Master. We have received letters from his teachers saying what a conscientious and loved pupil

he was. Outside friends told me that they had counted on my boy's influence to get them to decide for Christ. It seems as though he could have done so much, for there are so few workers of that kind, but God knows best . . . He has been called to a higher service, and we feel that our family has begun above." May God comfort this mourning mother!

The Solidarité movement inaugurated by Mr. Gounelle in Roubaix barely two years ago, as our readers will remember, is rapidly spreading through France. Pastor Wilfred Monod of Rouen, son of the long-time friend of the Mission Pastor Theodore Monod, has opened a *Solidarité* hall in his parish, a wealthy and generous Protestant of Rouen having erected a fine building for this special purpose, with several other buildings which have been remodeled to meet the needs of the work. This includes a free employment bureau, a temperance restaurant, a library, reading room, lecture hall, conversation room, small club rooms and lodgings for workers on the settlement plan. The work is religious as well as social and educational, the Sunday and Thursday schools being under the care of the Methodist minister. The expense of the plant is more than \$34,000, entirely borne by the founder of the work. The inauguration of the building took place early in March. It will be remembered that Pastor Wilfred Monod was exceedingly active in the work of the Bon Messenger when it was at Rouen last year. Pastor Henri Mere d'Aubigné is developing a *Solidarité* in connection with our hall in the rue Nationale, Paris, of which he is in charge. It is perhaps proper to explain that the *Solidarite* (which literally means *oneness*) is a Settlement work, though its scope is far larger than the Settlement as it is found in England and America. A somewhat detailed description of the first *Solidarite*, that of Roubaix, was given in THE RECORD at the time when it was founded, two years ago.

## THE NEW BOAT.

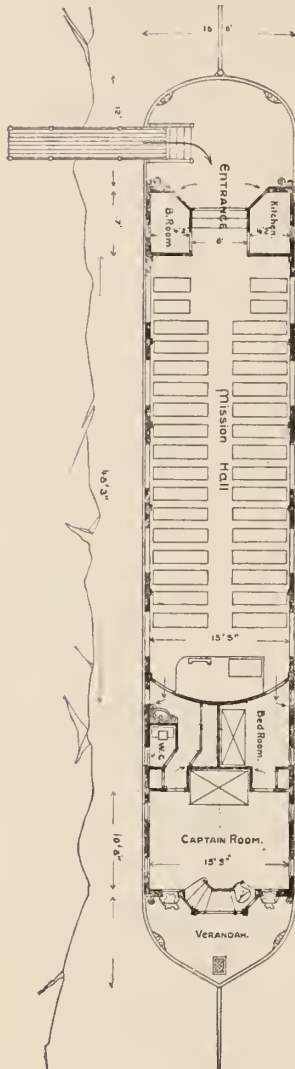
It is somewhat disappointing that owing to the scarcity of labor, due to the Exposition, and the greatly enhanced cost of material—from the same cause—our new boat is not yet finished. It is, however, nearing completion, and it is earnestly hoped that *all* the chairs will be endowed by American friends of the Mission. Remember, five dollars a year covers the entire cost of a sitting. It is a beautiful thought that by such an annual gift, in memory of one beloved who is now in the blest company above, or representing some dear child or friend who is still blessing our earthly life, we can be represented every evening of the year and many afternoons, by some person who is hearing the Gospel, perhaps for the first time, perhaps for the only time; and how many owe the knowledge of Christ to that one attendance! Five dollars a year, and the Gospel heard three hundred and sixty five times! How small the self denial, how great the reward! How blessed a closing act for the old century!

The following had taken shares in the new boat before September 1. We hope to be able in our December number to add many names to the list. The time expires January 1, 1901.

Mrs. Susan De F. Lord, Morristown; Mrs. William C. Albertson, Belvidere; Mrs. William W. Miller, Belvidere; Miss Clark, Bridgeport; Miss Hawley, Bridgeport; Stranger, Bridgeport; H. Alling, Newark; G. E. Alling, Newark; H. F. Alling, In memoriam, Newark; C. W. Alling, Newark; J. H. Coghill, Morristown, N. J; Mrs. Mary Lattin, Brooklyn; Master Thomas Armitage Larremore, Yonkers; Romeyn S. Stafford, In memoriam; Miss Agnes Maxwell, Miss M. Maxwell, Mrs. M. D. Maxwell, New York City.

Although the picture was given to our readers on the cover of the RECORD when first the plans were adopted, yet in view of the fact that many new subscribers have been added to our lists since that time, we give it again now that work upon the boat is nearly completed, and we may hope soon to hear that it is launched—and *named*. We add the in-

terior plan, for we are all housekeepers enough to like to



know how our missionaries on the boat are to live. The new boat has this very great superiority over the Bon Messenger, in the roomy "captain's room" at the bow. The Bon Messenger has besides the maid's little nest only one bedroom, and that far too small to serve as a sitting room. The sanitary arrangements on this boat are also far superior to those on the other. Still we can hardly realize how much our boat missionaries must endure for the sake of the cause until we observe that neither the Bon Messenger nor this boat has either dining or sitting room. The end of the chapel nearest the kitchen serves for both purposes, except so far as the verandas at bow and stern can be used in pleasant weather. The verandas on this boat are an improvement on those of the Bon Messenger, being materially larger; but at best

the quarters are somewhat narrow for M. and Mme Huet with their two little daughters, who will probably be transferred to this boat when it is finished.



## A REVIEW OF LAST YEAR.

EXTRACTS FROM MR. GREIG'S REPORT MAY 1, 1900.

The year has been good. This is the impression left upon the mind by the study of the 78 local reports which have reached me. True, there have not been always and everywhere crowded halls, and yet even in this respect there seems to have been progress since last year. Thus from Epernay we hear:

“There had been so many removals among our regular attendants and there was so active a propaganda, clerical, nationalist and socialist that I asked myself if our meetings were likely to be as well attended as in the past. Thanks to God the hall has been filled. Sometimes it was too small and we had to seat people on the platform—which I never do unless there are more than 125 persons present.”

And nearer home, from Alfortville, (a suburb of Paris), we hear: “All through this year the hall has been well attended, by grown persons as well as children. The evening meeting, always the most difficult to keep up, was regularly attended by 55 to 60 serious persons....and in the school there have regularly been 90 to 97 children.” Observe that the hall contains at most 80 chairs including that of the organist.

Our agent at Fives (a suburb of Lille) writes: “In our airy and well lighted hall there is often crowded an audience of more than two hundred persons. Formerly the feminine element was in the great majority. Now there are usually as many men as women. At times more men than women. The numbers vary, from 250 we have sometimes fallen to 70, once even to 60 persons present. But a little effort, an illustrated lecture, and again the people crowd in.

Sometimes our very adversaries take it upon themselves to fill our halls. Thus the priest of Oissel near Elbeuf (on the lower Seine) had the bright idea of printing and distributing among his flock handbills warning them against “the so-called Bon Messenger” (bearer of Good Tidings) and after ridiculing the form of the boat, urging all persons to “Beware of the apostate” who conducted it—that is Mr. Huet, a converted priest.

The result was more than five hundred persons in and around the boat the first evening, and the hall packed to its utmost capacity during its entire stay at Oissel. And on departing Mr. Huët took with him a letter in which a considerable part of his audience expressed their profound regret at losing his instructions.

But we have had something better than well filled halls. The Holy Spirit has been working in them. Dr. Burroughs (St. Etienne) writes of great encouragement. "One of the most joyful events is the conversion of the owner of the hall and his wife. His daughter and son in law are also near to the Kingdom of God." And from Marseilles: "The hall is always more than full, and the audience extremely attentive. Hardly a Sunday passes without some encouragement. One day an elegantly dressed gentleman of intelligent countenance said: 'I am not of Marseilles, and I was about to leave town when I missed the train. To pass the time I took a walk on the quai, heard the sound of singing and entered this hall. I shall never forget the story you read (the parable of the Rich Fool) nor your explanation of it. I thank you, you have revealed to me my own soul and the Saviour.'

"Another accidental visitor said: 'I am setting out this evening for South America. God brought me to this hall. You are doing a good work here.'"

Mr. Grenier Latour and Pastor Houter organized a series of lectures and debates in the same quarter where the famous Sabastian Faure had given his lecture on the Crimes of God. More than 500 persons came to hear the following subjects treated: Protestantism and the present needs of the French people. What will be the Religion of the Twentieth Century? A Social Plague (the immoral press). The audience, mainly composed of working men, socialists, revolutionaries or anarchists were very attentive. Some of those who maintained the contrary side were very bitter, but even they acknowledged our sincerity, and more than one was seriously impressed by our arguments.

After discussing the new "*Solidarité*" movement, the

temperance movement and other matters Mr. Greig continues:

"The temporary closing of the dispensaries in Paris has made us more than ever realize how useful they are, not only to put us in contact with souls, but also to prove to a poverty stricken multitude that God is not indifferent to their daily life, nor content with preparing for them a pleasant heaven when human selfishness succeeds in depriving them of everything in this world. Sewing schools ought also to be multiplied; it is lamentable that we find it difficult to secure teachers for so interesting and simple a work."

Mr. Greig then passes in review the work in Corsica, which after years of trial is proving very hopeful, and glances rapidly over some other regions where changes more or less important have taken place, and then touches upon the exposition work, announces the near completion of the new boat, and gives hope of inaugurating this autumn a magnificent building which the princely generosity of a friend of the work has erected in the Clignancourt quarter (of Paris) to give shelter to the various activities now centralized in the Boulevard Barbès (the Boston) hall. He closes:

"God grant that we may all everywhere remain faithful, having only one desire, to proclaim his great love to the French people. And may he himself guide us, that all may be done according to his will and in such wise as to advance his plans for redemption."

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#### **"LE BON MESSENGER" ON THE SEINE.**

THE Boat left Elbeuf in March when the weather became settled, and came up the Seine as far as Poissy, which is a little under an hour's run from Paris by train. We had a good start there, and the meetings were well followed, some of the members of the little Protestant church coming on board to give a helping hand. The audiences were of all kinds, one interesting feature being the presence of a number of lads from the boarding-school, who were taken by their masters in turn as a reward for good behaviour. Pastor Hirsch was much cheered by the meetings he addressed, and

the Mission there was decidedly encouraging, the towns in the outer circle of the environs of Paris being proverbially difficult to work.

Then we went to Carrières, close by, but the Boat did not stay long, as the people were literally unable to attend the meetings. Being all engaged in market-gardening, we found them in the busiest of the season, working from dawn to dark at their asparagus beds, &c., and being too fatigued at the close of the day to attend a meeting. So the stay there was shortened, and Andresy was next visited.

Here the work went on well with good attendances, and a real spirit of attention and inquiry was manifested. M. Rombeau, back from Corsica after several years' absence, thus writes of his visits to the Boat:—"I found the *Bon Messager* at Andresy, a village lying along the great *route nationale*, where a board walk, boarded with three rows of trees cut espalier fashion, made a pleasant place for the Boat to be anchored at. In front lay the island of Andresy, about a mile long, covered with beautiful trees, so that the river appeared very narrow just there. It is very pleasant to be on board once more, and to take part in these happy gatherings. As eight o'clock came near, the villagers would come dropping in, old and young, all tired after their hard day's work in the fields and gardens, but all glad to come and sing the hymns and listen to the simple Gospel message. A large number of Testaments and hymnbooks were sold, and large quantities of tracts distributed.

"I was much struck by one incident, which showed me how real was the interest taken by the people in our work. One lovely May afternoon, at about three o'clock, a travelling van drew up at about 150 yards distance from the Boat. A man, a young woman, and two children got down, and then began the beating of the drum to attract the population to the performance of the evening, when a 'somnambule' of renowned skill would give a seance, and show the young people how to ensure a rich marriage and a life filled with every kind of happiness, and so on.

“ I thought to myself that we should see empty benches that evening, for all the village would surely troop off to this wonderful attraction. But to my great surprise, when eight o'clock came, not only the parents and old people, but the lads and lasses came crowding in as before, and we had our Boat well filled. The following morning away went the travelling van and the poor people, for they had been unable to stand the competition of the Mission Boat, and had to take their attractions to another village.”

The next stopping place was Triel, not far off, and here for the present our work on the *Seine* has come to an end. The river in that part is so crowded with boats of all kinds, that the authorities have been compelled to forbid any boats to stay for more than a few days so as to allow the navigation a free course. And no exception can be made for *Le Bon Messager*, so we have had to leave, and as these lines are being written the Boat is going on her way to gain the *Marne*, the river on which she began her blessed work, now eight years ago or more.

We hope that in a short time, before these lines are read by our friends, the work will be going on at *Epernay*, where so much blessing was given before. We are glad to be again on the *Marne*, and we look for a good campaign there during the next two years, God willing. Pray on and pray always for this work, that the meetings may be greatly blessed, and that all who take part in them may be taught of God's Spirit, and be skilful as soul-winners.

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### EXPOSITION SUMMER

EMMA MOFFETT TYNG.

In this year of years,—of finalities and beginnings—when at *Paris* each nation is handing in its century record and making its bravest, proudest show of purpose and progress, one needs more than ever before to get beyond the reach of the many voices, the many calls, and the bewildering allure of the great Exposition pageant, that the true values may define

themselves. In the calm of some quiet retreat, the whirl of wheels, the lights, the color, the music, the din all fade away; the strain leaves the eye and brain and one may look back in review, with the assurance that the most important things and most likely the best will stand forth steady and clear and worthy of presentment.

So, here at Innsbruck on the way to the great drama at Ober-Ammergau one wisely pauses. Here at this "Emerald of the Tyrol" the everlasting hills lift their heads; the jagged peaks of the pointed cliffs sprinkled with snow stand guard to hillsides misty with endless fir-trees. Above, the bluest of skies and over all like a pervading spirit God's peace and purity and love.

Looking back to Paris, there comes first the picture of the great white Palace of Congresses not far from the Art palaces. This Congress hall is the rallying point of all who concern themselves with the intellectual, the philanthropic, the scientific part of the Exposition. Here they meet not only in the congresses, of which there is one of some sort every day, but also to exchange personal views on many subjects. Our United States exhibit in the social service work and betterment of life is one to be proud of. Our model showing the improved tenement house was far beyond anything in the different sections. The exhibit too, of the educational work from the negroes of the south was a wonder to many of our people, from Tuskegee particularly the work shown in the trades was most creditable.

My mission was to the "International Council of Women's Works and Institutions," a gathering which brought representatives from every civilised country to make report of the conditions of life for women and children. As the discussions were open to men as well as women, these were much in evidence and took active part. France naturally took the lead and it was with some surprise and deep interest that one learned the cares and limitations that meet women in that country. Madame Jeanne Schmall, an English woman of fine presence married to a Frenchman and living many years

in France read a careful and vigorous paper as to the title of a woman to her children and to her own earnings; rights yet to be accorded to woman in France. "Many women who cannot afford the expense of a special contract of marriage will tell you quite openly," said Madame Schmall in talking of the matter, "that they will not marry. I'm not such a fool," they say with emphasis, "my children and my earnings are my own now. A husband may leave if he likes and take both." How can anyone expect anything but these free unions? Questions of punishment of women and children, of education, of the drawing together of the classes and masses as in the university settlements, along all these lines the discussions went from day to day. Deep and vital, touching the issues of life, sometimes they were tumultuous and exciting, but always earnest and sincere. It was evidently the purpose of the Congress, certainly so far as France and Turkey were concerned, not only to hear with interest the reports of foreign countries, but with these as a precedent to formulate and adopt such resolutions, with the official voice of the council, as might present a basis of action for certain reforms in the lands. So indeed may it be! Mademoiselle Sara Monod was the President of the Council. Madame Isabelle Bogelot, who has been decorated by the French government for her work among prisoners, was the Honorary President. Many prominent women were among the delegates, some from our own country, among whom Miss Jane Addams of Hull House, quiet, dignified, sincere.

You can believe that each day there was in my own mind a sub-conscious thought, that the late afternoon must put me in touch with dear friends of the McAll Mission. On Friday afternoon at the hour of the meeting, I took the familiar way to the Rue Royale. When I entered the hall I was not sure for the moment that I had found the right place—there was such a transformation since I had last seen it. The walls have been freshly tinted with a low tone of green with what might be termed an emblematic vine and grape design above the eye level. The dais and desk have been put at the side

with the organ at the end turned so that the audience may be seen by the organist. An entire new set of chairs adds to the freshness and beauty of the room. So many know this hall of precious association that I describe it thus closely, hoping they may be able to picture it.

Such a gathering of friends and workers as came later! Many faces were strange to me but there were also the well known members of the Paris staff, the ever faithful Mr. Greig, Messrs. Soltau, Brown, Lenoir, Merle d'Aubigné and others. There were a number from the provinces whose faces brought before me the halls of far away places in France, as I saw them two years ago in my travels. There was Dr. Hastings Borroughs from St. Etienne. Ah, what a hand-grasp we had after the meeting, and how quickly we went to talking over old times and present interests.

*(Concluded in December.)*

### SKETCH OF FRENCH PROTESTANT CHURCH HISTORY.

BY A. H. G. DE ROUGEMONT.

*Continued from April Number.*

#### III.

As on the day of St. Bartholomew, and also on that of the revocation of the Edict of Nantes, passages of Scripture were quoted, so now, the dragonnade system had so far blinded its promulgators, that priests could read in their Breviary, "For we which live are always delivered unto death for Jesus' sake," and then go forth to witness the most barbarous executions. Is there not here an excuse for peasants driven to extremities, madly rushing againts the persecutors of their pastors, led by a few heroic men such as Cavalier and Roland? This war of the Camisards lasted but a few years. During the time of their repressing by the dragonnades, the position of the king was pitiable. Becoming dull of mind, and duller still of heart, he fell entirely into the power of the Jesuit, Letellier.

Shortly after the death of Louis XIV (1715), the national synod, which had been interrupted, was reorganized by An-



toine Court—the Wesley or Whitfield of France. He did much to infuse new life into this feeble body of disciples. Though having had but little education, he was familiar with the Scriptures, and had the qualifications of heart and mind which fitted him to become a leader and guide in such times. As head of the “Church of the Desert,” he rallied, taught, re-organized his forlorn brethren, and when driven from France in 1730 with a price set upon his life, he established at Lausanne a theological college, whence Huguenot preachers were sent forth into France, until the time when Napoleon I set up the first empire. Antoine Court sought to restore the chain of historical succession to that Church which had a a closer apostolic succession, witnessed by bloodshed for faith in Christ—of which the martyrdom of Pierre Durand and Jean Calas are examples.

The pleadings of Voltaire on behalf of Jean Calas claim some leniency for an era of infidelity which succeeded one in which so much tyranny and intolerance were shown by the leaders of the Roman Catholic party. Everywhere faith and piety were sadly letting down. If even in England a Francis Bacon is followed by Hobbes, Baxter and Newton by Tindal and Hume, can we be surprised that from Bossuet and Pascal we come to Voltaire, Rousseau, and down to the Encyclopædists, who thus paved the way for the great Revolution?

Light and joy once more shed their rays over the unhappy land when the king Louis XVI in 1787 signed the declaration ordaining civil tolerance and liberty of conscience, or when, later, Rabaut de St. Etienne, son of Paul Rabaut, pastor of the “desert church,” became president of the National Assembly.

But these events came too late to prevent the dark cloud which for centuries had been gathering from bursting forth into the “Time of Terror.”

#### IV.

We enter this last epoch in the midst of the first great French revolution.

The Church had helped to drive from the land the Hu-

guenots whose influence might have helped to stem the tide of excess in the revolutionary party.

In 1801 Napoleon I made his famous religious Concordat—by which the Roman Catholic Church was re-established in subserviency to the State,—and gave the Reformed Church the right of recognized existence, of which she at once took advantage and immediately started to work.

A large number of charitable institutions have been set on foot by French Protestants during this century, such as about 40 orphanages for abandoned children; an agricultural reformatory at St. Foy: eight or nine houses at La Force, where as many as 400 of the most helpless and afflicted are maintained, many of whom no asylum could receive. In this striking movement of Christian charity the pastor John Bost, showed himself a second Vincent de Paul.

The church in every town has erected one or more hospitals, and other buildings for the convalescent and aged. Deaconesses also are trained in two institutions in Paris. Various Lay Societies, called "diaconats," have also begun to work.

All these agencies show what *individual* effort can accomplish after centuries during which the Church was sacked and persecuted. Oberlin and Felix Neff, Adolphe Monod the great Christian preacher, and many others have shown what consecrated powers of heart and mind may do for the glory of Christ's name.

The great need in France for the "Word of God" has been supplied since 1818 by the "*Bible Society of Paris*," and England has done much to encourage the various "colportage" societies.

In 1822 the "*The Tract Society of Paris*" was established.

In 1833 the "*The Religious Book Society of Toulouse*" was formed, which has since given gratuitously over 2,000 libraries, and supplied books in all directions.

The "*Society of the History of French Protestantism*" corresponds with the "Society for Promoting Christian knowledge" in England.

The religious reaction which followed the fall of Napoleon

set up a strong current in the direction of absolutism, which the papal power espoused. A lack of spiritual energy or even a rationalistic sentiment had crept into many Protestant flocks, but in the time of Louis XVIII a most precious revival was felt with great power throughout the Huguenot Churches. Louis Philippe, chiefly under the influence of the Protestant Guizot, granted additional legal rights. The pope, on the other hand, authorized the revival of the Jesuit Order. But the Revolution of 1830 effected a radical change; and the following Mission Societies in upholding the torch of the Word of Life, have brought a counter-influence to bear against this unscrupulous body.

“*La Société Évangélique de France*” which dates from 1833, has founded 40 churches, and now helps pastors, evangelists and teachers.

“*La Société Centrale*,” which was inaugurated under another title in 1835, commenced under this name in 1846, its object being to re-establish the thousands of churches destroyed by the persecutors, and succeeds increasingly in fortifying the reformed church. This society possesses two preparatory schools of theology besides those paid by the State. Its annual income is about 250,000 francs.

“*L’Union des Églises Évangéliques libres (1) de France*” has also its missionary work. Several local and very prosperous agencies in connection with this might also be mentioned here.

When the times morally compelled an enlarged liberty—in the last empire—those who were steadfast in the faith took new courage, and at length in 1872, at the first official Synod granted to the Huguenots since 1661, they announced their faith, and renewed their ancient organization.

Had the issue of the Franco-German war been victory to the South, it would have given immense power to the “religion of Mary;” but the defeat provoked in the Reformed Church a strong feeling of responsibility, and from this emanated the “*Mission Intérieure*,” exactly at the time when the Rev. R.

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(1) The Free Church in France refuses help from the State, but has about the same organization as the Reformed Church.

W. McAll came to Paris, and commenced the "*Mission Populaire*," 1871. This large and interesting work, which has for its object the preaching of the Gospel to the masses, receives support from England, Scotland and the United States, as well as Continental countries. It has spread into forty-five of the largest towns in France. It is carried on in 140 halls (*Salles Populaires*), forty of which are in Paris and the suburbs.

The "*Mission Intérieure*" was organized to revive spiritual life in the Reformed Churches, and to unite the Christians who are at work in each parish or territorial diocese, so that they may labor in harmony. *This branch* does not ask for money, but depends in faith upon donations to carry on its work.

Another branch of this, called the "*Parisian French Home Mission*" commenced its labors at the time when the law was passed granting liberty of speech and permission for holding meetings, and is designed to reach the whole nation. This branch has joined the "*Société Centrale*," and is a marked feature of Christian endeavor in France.

But the most important part of the work which is now being organized in France seems to be that for the young men and women. The "*Young Men's Christian Association*" has already existed in Paris for a long time, and has greatly increased; but what is now needed above all is a classification everywhere, as for example, in the Latin quarter, to form a centre for the students; in the poor quarters, for the workmen; near to the barracks, the same for the soldiers, who are deprived of all comforts whilst compelled to leave their homes for a period of five years, and thus to provide for some an hotel, for others a reading room, etc., and Bible instruction.

A fine building has just been erected for the training of future missionaries. We are desirous of possessing an Academy such as those which formerly were a light in our land, but which were captured by the Jesuits. An Institution of this kind would be of incalculable advantage for influencing the rising generation.

Nevertheless the reign of ultramontaniam has brought

with it the reign of superstition ; Mariolatry has flourished as never before ; strange miracles as at Lourdes and La Salette have been used to draw multitudes of persons ; but these will not prove sufficient credentials for the fountain of the Virgin, when Rome herself refuses the living water, and after first authorizing, condemns the translation of the Gospel made by her own fervent disciple, Lasserre. Any attempt to reconcile the Papacy with the modern spirit of liberty proves futile.

The actual climax of irreligion in France has not been reached all at once ; the 17th century discussed respectfully ; the 18th reasoned maliciously ; during the first half of the nineteenth men neither discussed nor reasoned, they shrugged their shoulders at the word " church," and inveighed against popes, kings, and priests.

To-day, however, the gospel is freely proclaimed throughout the land, and the many open doors and appeals from every quarter prove that now is the time for a great onward movement—even for the healing of the nation.

God's goodwill towards a nation is better shown in His dealings with his Church than in the march of its political affairs. The preaching of the gospel met with great opposition during the time of François I and Henry IV ; and the dates of St. Bartholomew and the Revocation of the Edict of Nantes were the graves of truth and charity. The Reformed Church arose 80 years ago with 115 parishes, which have increased in the present day to 500 or more, and she is marching on in the hope of re-establishing the thousands which were destroyed. She now appears as a living illustration of God's own election to forward His work of mercy towards France

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**FAIR NORMANDY.**

REV. S. R. BROWN.

The Captain of our Mission Boat wrote to the Bureau : " We are having a good time at Oissel, in Normandy, you might send a visitor." So on Monday morning I went off to share the good time, starting very early to avoid the heat.

The village is a long straggling street, the view is a mongrel assortment of fishermen's huts, workmen's cottages, and

even a good hotel, with a well laid out English garden and a well kept lawn.

Experience had taught Visitor that the Boat would be moored near a bridge, a connecting link between a pair of villages; but this time he was mistaken; it lay at the extreme end, opposite a well-wooded picturesque Island. We were met by the Captain, who with sad face and doleful voice thus received us. "What a pity you are come! 'Tis the village fête, all the people are on pleasure bent, and there is not a bed to be had for love or money; you will have to go to Elboeuf to sleep, and we shall have a poor audience."

It never rains but it pours, and our friend generally so cheerful, receiving all comers with a hearty welcome, added: "My wife is gone to her dying father, it will be meagre fare on board for our *bonne* is good for nothing, she cannot cook." Fortunately it was a hot July morning, for the reception was cold. "All right *mon ami*, we will see a meeting at its worst, go to a village fête, put up with pot luck, and accompany the preacher back to Elboeuf to sleep." Having put the best face on the matter, Visitor put down his bag, saluted the crew of two little girls, and observed a procession coming this way.

A wedding. The first sign of a *fête*. Matrons and maidens crossed the road from the cottages opposite, and Visitor joined the group to see a village wedding.

The bride dressed in white, walked with measured step, her head down, leaning on her father's arm. The mourners, bride's maids, I ought to say, were all in black, each carrying a bunch of flowers, as do mourners in Paris. Not a word was spoken as the long procession passed.

"All in mourning?" suggested Visitor.

"No sir! half mourning," said a matron.

"That's gloomy; it looks like a funeral. Where is the bridegroom?"

"He is the last man," said a bright girl, "but he will come back first, sir!" He also was in black except gloves, and the lady on his arm too, but for her white cap.

Evidently the Normans look on marriage as a serious busi-

ness. "What a contrast to Brittany!" Visitor told the group; "there a fife and violin head the procession." He remembered a gay scene at l'Île de Batz, the bride's maids robed in velvet gowns, trimmed with long wreaths of orange blossoms. They danced and whirled round in a ring, opening out and entreating a grave director of the McAll Mission and the writer to join them, as they sang:

Gaie! Gaie! Marions nous  
Mettons nous dans la misère  
Gaie! Gaie! marions nous  
Mettons nous la corde au cou!

To-day it was sad. Visitor was called back from musing on the contrast between weddings, by Mr. Huet.

"Come in! Come in! we have just time to *casser une croûte* (snatch a bite) and take the steamer to Rouen. You can see Pastor Faure, who will tell you about the meetings."

This was what Visitor wanted. So we had our lunch, caught the little steamer that brought friends for the village festival, and steamed to Rouen. Let me recommend American visitors visiting Normandy to get out at Oissel and and go down stream to Rouen.

We left the main stream for commerce, and went curling land winding along a number of small lovely isands on the right bank of the Seine. The banks was lined with a broad fringe of flowering reeds, here and there we came to a cluster of yellow flowers, that looked like a patch of gold set in green. I called the attention of my companions to the reflection of the golden flowers in the blue waters. The banks sloped upwards, and were lined with dark elms, silver leaved willows and tall poplars, lifting up their elegant heads heavenward like the spires of the village churches. How pretty! Oh, France is beautiful! Only man is ugly. My friend saw it not. The practical man, with an eye to business, was on the look out for the next station between Oissel and Rouen, to hold meetings.

There are three pastors at Rouen who give one or two **Rouen** evenings to the Boat's services, Mr. Wilfred Monod of the Reformed Church, Pastor A. Faure, Wesleyan, and M. de Robert, Baptist. The Boat unites the sects into one.

M. Faure had one regret. The tide at Rouen prevents the Bon Messenger coming to his curcuit, so twice a week he goes to it.

He said "I have noticed that the common people, the workmen come willingly, and hear gladly the word of God; they make up a sympathetic, interesting audience. Village school masters and school mistresses are regular attendants. The municipal authorities are favorable. The contrary is an exception to the rule. The bourgeoisie are cynics or indifferent. But the priests are bitterly opposed, and do all they can to prevent persons coming."

He showed me a circular sent by the priest of Oissel, calling his parishoners' attention to the anti-French propaganda. "After starting a Salvation Army they have now a fleet spreading error etc." Then denouncing the Bon Messenger. All the parish rushed to hear and see for themselves. The pastor had to start a permanent mission at one of the stations where a crowd had been gathered. Some now came to see him at Rouen to know more of these things.

We had to catch the steamer for our return, and now we had Pastor Faure's views confirmed. After sending the boat's crew a journey to the moon and back at the Fair for four cents, giving them a ride on wooden horses, we sauntered along the banks of the river, distributing tracts, when a working man, father of six children, accosted me.

"You are from the Boat, sir?"

"Yes!"

"Fine meetings sir, every night!"

"So I hear, but to-night we shall have a thin house—it is *fête*."

"Oh no, we shall come."

Then drawing near, lowering his voice, as if he had a great secret to tell me, said;

"We are twelve men, all fathers of families, who want to join your religion. It is the best, we know that;—what a pity, sir, that you have not a temple here; it would be better filled than the church over the way.



“Sir,” added he drawing his face nearer mine, “What must we do to be of your religion?”

Sitting down on a rustic seat by his garden gate I told him he must by hearing or reading know the Evangel; that the way was “Repent ye, and believe the gospel;” that inasmuch as no man can save himself, and salvation is of God, he must call upon the name of the Lord who would save him.

He followed Visitor to the boat saying: “We are twelve and we were saying last night we should like to be of your religion.”

There was a constant flow of strangers going in like bees in a hive, and coming out I offered them a tract or illustrated Gospel as honey to take home.

Here came a *Bourgeois* and his lady. She sat down on the stone post opposite the one Visitor occupied, Monsieur saluted and it was politely returned. He was no doubt a country gentleman who had come to see the floating temple from outside; Monsieur would not compromise himself by going within, nor could one persuade him. General remarks passed between us on working men, and the great village *fête* lasting three days. He used a word that nettled Visitor, who is not dead yet.

“Fine *exploitation* this ship of yours, sir!”

“*Exploitation!* pardon sir! it is neither a business nor a speculation, but a work of pure disinterestedness. It never asks a sou from any one, and goes from village to village sowing good seed, without waiting to reap, and gives away its cargo like the gospel, without money and without price. By your permission sir I will offer a part to Madame.”

“Oh! certainly sir;” so I gave an illustrated gospel to Madame who accepted, and with mutual bows we separated, with *au revoir*.

The meeting was good. The Lutheran pastor preached a well prepared sermon, Visitor added a few remarks, then accompanied the pastor to Elboeuf to good quarters, but it was midnight when we got to rest.

It was early when we called on M. Gambier, an **Elbouef** energetic, bright, enthusiastic pastor of the Reformed Church. His account of the moral condition of the people was sad. Alcohol is the great enemy. Normandy had beaten the record in France for its consumption of liquor. Men are constantly sipping the cheap, vile mixture sold as spirits. The women have a drop at the shops as an encouragement to buy, and even at market, it is given as a gift to the bargain. Still worse, it is mixed with baby's milk to make it strong. The physical and moral effect is fearful. The question is Alcohol versus France. "This will kill that." M. Gambier has declared war to the knife against the enemy. A total abstainer himself, he has started an anti-alcoholic league (Dr. Legrain's) and enlisted in his campaign the "big wigs" of the town, the large mill owners, who are mostly rich Jews. By the owners he expects to get at the workmen.

We went together to see the stations of the boat, quiet nests in secluded spots where it had drawn crowds to hear the message. One place was near rock and caverns, retreats of the old pirates who came to kill and steal.

But the Good Messenger, like an Argosy, had come laden with golden grain, and brought words of life. Oh! that Visitor had a pen to put down and convey the warm tribute of praise sung that day by a grateful pastor for all the good it had wrought; a *Te Deum* in which Madame joined the chorus.

#### I.

It brought encouragement to himself, he was desponding, cast down. The small congregations of nominal protestants, were like a wet blanket dampening his enthusiastic nature. But the sight of a constant full meeting of attentive hearers was a new inspiration. It was a spur to urge him on. It had brought hope.

#### II.

It had done good to the nominal protestants. Many of them were from Alsace, who had lost even the form of religion. These who once a year attended church found time to go every

night, and when the Boat left, followed it to its next station and walked the four kilometers back with the pastor. Some spark of their christian education was left, it only needed the breath of God's Spirit to fan it into a flame.

## III.

It had wrought wonders on Catholics ; broken down the prejudices of centuries and shown them that Protestantism was an active aggressive faith and Jesus Christ held the first place in their creed.

Some Catholics had already found their way to his church and with the return of the Boat he expects many more to follow.

## IV.

And last not least, Madame added, it had brought the pastors' families together. Before it came they bowed as they passed in the streets but sitting on the same benches, walking back together, the husbands speaking at the same meetings, the two families had been joined in Christian fellowship, to the advantage of the parents and delight of the children.

Surely the Boat brings glad tidings, peace, good will to all sorts and conditions of men, including Visitor, when he is privileged to attend its meetings.

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**CONVERSION OF A PRIEST ON THE YONNE.****AN ENCOURAGING SEQUEL TO THE VISIT TO THE BOAT**

PASTOR E. BERTRAND, of the Société Évangélique, whose work on the Yonne we often referred to in our accounts of the Mission Boat two years ago, writes thus, under date of the 4th of May.

“ You will remember that one of the villages on the Yonne in which your Boat had the most blessing is Monéteau. I was present at most interesting gatherings there, and although the village was very Catholic, the meetings addressed by Messrs. Villéger and Huet were very much appreciated. But the parish priest was full of fury, in his sermons denouncing the Protestants and all those that went on board the Boat. A Catholic lady rebuked him for his attacks, saying that he was

quite wrong, for on board the Boat one only heard what was most excellent. This is what Pastor Villéger writes me from Auxerre:—"M. Bouvier, the former priest of Monéteau, is an intelligent and well-informed man. For two years he read and reflected much, seeking the truth, and he has found it. The Archbishop, who suspected something, changed his place of work and sent him near to Sens, that he might be more closely watched, no doubt. But that has not prevented him from throwing aside his priest's dress, and putting on the ordinary dress of a layman.

"In a letter that has been made public he declares that he has left the Church of Rome, and has joined the Protestant Church. It would seem that the meetings at Monéteau have had a good deal to do with this conversion, and it is indeed a happy result. At least I think we can say that the visit of the Boat turned the attention of M. Bouvier to the question, and caused him to study the claims of Protestantism."

In the paper edited by M. Bourrier, the ex-priest, so well known in England and Scotland, I find an article entitled "Light and Darkness," signed "Henri Bouvier." I give the closing sentences of this article that our readers may see what are M. Bouvier's reasons for taking the important step, and for casting in his lot with evangelical churches.

"He had from his earliest days, owing to his education, a sincere and ardent faith in the (Catholic) Church. But with the years came personal and serious examination, and then came doubts, which took root and grew apace. For a long time he was able to stifle them, but at length they took their place in his soul, never to be uprooted.

"And looking more closely, he found that the Roman Church had substituted a merely human work for the Lord Jesus. As the centuries rolled on, he found that this formidable institution had gradually established its authority over that of the Gospel. Gradually the dogmas and the usages of the Catholic Church grew up, to take their place on the ruins of the Bible; confessions in secret, the mass, indulgences, unnatural vows, the worship of saints, countless absurd ceremonies, papal infallibility, &c.

“Seeing all this, he said, ‘That is not the work of Christ.’ His faith in the Catholic Church vanished, as clouds disperse when the storm arises. He reflected, ‘The place in which I dwelt was a place of darkness and oppression. I will leave it to reach a purer and fresher air.’ But then voices of all kinds made themselves heard. ‘You are leaving a position happy and sought after, only to fall into uncertainty, and with the necessity of preparing, with much toil and sorrow perhaps, for another kind of life. Your parents, friends, all will deny you. You will be hated, calumniated, and tracked by evil reports.’

“And another voice spoke, louder and stronger. ‘Be strong,’ it said, ‘take courage and be of good cheer. If the Gospel commands a man to leave father and mother to cleave to his wife, how can friends dare to impose their ideas upon you, and compel you to walk in a way contrary to your conscience? Has not Christ said that in following Him we must be prepared to suffer all things at the hands of man? And did not David affirm that he who trusts in the Lord shall never be put to shame.’

“At that moment the freeman got up; in the independence of his spirit and the sincerity of his heart he resolved to act, and he took the step.

“He went to the Reformed Church, he found there primitive Christianity, and with it the Gospel. The voices of his conscience are stilled, for now he has the inward conviction and the joy of possessing the Truth. With the Gospel indeed he had Jesus Christ, who is the Way and the Life.”

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#### SEED SOWING.

**On High Ways, and By Ways,  
and Out of the Way Villages.** A member of the McAll Board of Directors invited the writer to spend a week with him in an Evangelistic tour in Normandy. Our plan was to leave the beaten track of tourists, and seek out unknown villages in order to reach them by a bountiful distribution of tracts, and portions of the word of God.

At eight o'clock on Monday morning, an elegant automobile, bright in fresh paint, and comfortably cushioned drew up at the manse of Benzeval by the sea. Our victoria was puffing and panting like a restive horse anxious to get away.

Our luggage was soon packed, two hand-bags for the travelers. A large Gladstone bag was pressed into the service, packed with well chosen tracts, and sundry parcels of "assorted seeds" lay about, whilst a brown parcel of 250 Gospels lay at our feet.

We had a good send off, by a wee maiden in dressing gown, who waved us "Bon Voyage" from the bed-room window.

Our victoria was a true lady; attractive in her dress, she loved fine weather, had objections to rain, went well on even ground, rushed down hill, but refused to carry us up the Jacob's Ladders which abound, and we had to help her to climb steep inclines; but she was faithful and true and brought us without a hitch to our desired haven. We came to the Seine at Quilleboeuf at noon, and crossed on a steam ferry. There was a long straight road before us, lined with tall poplars. Here my companion became pensive. He had passed this way when a boy, with his now sainted father. To him it was *Holy ground*, they had gathered water cress from the running stream, and sat to refresh themselves by a brook. Then the father had read a portion from the Sermon on the Mount. The impression had never left the son. Could his father now see his son following in his steps as a lover of the word of God?

Oh! then there was joy in heaven at the sight, for the father's mantle had fallen on the son, who had inherited the father's zeal in spreading the word of God. New York Hall is indebted to the father for its organ, and the large print hymn books used on Sunday were printed at his expense.

**Les Cantonniers.**  
**(Road Menders.)**

Our seed was now ready, a tract and a gospel joined was intended for every road mender. On a previous trip, they had been given to every gate keeper on the rails from Paris to Morlaix,

On the run by road, the road menders were our special object. Some brave men took them from our hand as we rushed by, the timid made signs for us to throw them at their feet; they were in every case carefully picked up, and acknowledged by a touch of the hat or a waving of the hand.

**Country Carts** were our next concern. As they came towards us, or we passed them on our way, it required some experience to land our books in the carts, but even when we missed, we always had the satisfaction of seeing the carter draw up, get down and pick up our precious seed. None was left to be trodden under foot of men.

**How to Wake up Sleeping Villages.** As we ran along, we found many small hamlets and villages asleep. As we had truth to sell, without money and without price, and not a customer appeared at a window or door, we could not do any business. It was necessary to catch them with guile. I suggested we should slow down through the village. Our director advised a very liberal use of the horn. 'Twas done. Our driver slowed down, and used his horn, a loud, dismal sound, exactly imitating a fire engine. The effect was electrical; they came to the windows, rushed to the doors, and when they saw that we were scattering our seed broadcast on the green grass, they fell upon them like a flock of starlings on a new sown field. Some of the less fortunate rushed after us anxious to obtain a gift. The horn was a capital way to call out the villagers. We can recommend it to any who may follow our way of hand distributing. An auto-car horn, to call out the people.

**A Capital Stroke of Business.** We drew near a country town when our driver found that our carriage boilers needed filling. The fuel was nearly exhausted, and it would be wise to get in fresh stores. Unknown to us as we drew up to the town pump, we found ourselves in the midst of a country fair. Our carriage was at once the object of great curiosity, men in blouses whips in hand came to study us. It was a magnificent opportunity. Gladstone bag was opened and our goods offered. The more we gave the

more the crowd grew until our chief was afraid we should run short before reaching Rouen, and cried out, "*Halte là!*"

Very slowly we made our way through the fair but we could have done more business but for the fear of our chief. A similar experience occurred in another large village. Whilst staying for refreshments a crowd came for our wares. So we were often solicited for our books. S. R. B.

#### OUR HOME DEPARTMENT

Orange Auxiliary  
please take notice.

Desvres is a small town of some 5,000 inhabitants some 20 miles from Boulogne. It was brought to the attention of the Mission by the request of a converted man to have us send some one to preach the Gospel to the inhabitants of his native town. The population is well disposed towards the Mission. We have resolved to carry on the work vigorously and a conference was held there in July in the music hall offered us by the Mayor, and to follow this up by a series of meetings at which, at the request of our converted friend, a converted priest will speak. We expect to transfer to Desvre our movable hall now no longer needed at Outreau.

Families will be visited and New Testaments (marked), the gift of an American friend, will be distributed. Will Orange always pray for Desvre.

The work at St Quentin hall goes on. The aged Pastor Henri Monnier, in rapidly failing health, is no longer able to rise from the chair. The work is taken up by younger and stronger hands. A new life appears in the old work. Information will be given of the progress of the work.

Will Orange pray always for St. Quentin? A grand possibility is before the Orange Auxiliary. Two places in France will owe their salvation to the Orange Auxiliary.

Pittsburgh attention! At the annual meeting  
Salle Rapp. at Pittsburgh the offering of the evening of the public meeting was devoted to the special work of help to defray the expenses of Salle Rapp. The ladies of Pittsburgh, besides the expenses of the annual meeting, were encouraged to try and raise \$1,000 in that most prospered of



all cities in the United States. The hall is a great success. It seats 400 people. Meetings are held there twice a day. It is a depot for Bible distribution. The Scripture gift mission, the London and Paris tract societies, the Bible Society, all have their depots there in connection with the hall. It is an illuminating evangelistic center. The money of Pittsburgh is well bestowed.

**DEATH OF OUR BUFFALO SECRETARY.**

With deep sympathy we print the following announcement. Many of our readers will remember the bright young secretary who helped to make the Annual Meeting in Buffalo a success. Some of them may have read of a death at the hands of burglars, without recognizing that the brave girl who went to her father's rescue when he was attacked by burglars in the dead of night was a fellow worker with themselves in the McAll Mission. She was shot by a masked burglar and died almost instantly.

The tragic death of Mae L. Fosburg, in Pittsfield Mass., on the early morning of August 20th, removed from the Auxiliary of Buffalo N. Y., an efficient officer. For three years she had faithfully served as Corresponding Secretary and led the singing at all our meetings. A graduate of the Buffalo Seminary, she esteemed it a privilege to place her talents on the altar of loving service. A charming illustration of the command "Whatsoever He saith unto you, do it."

**RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES**

FROM MARCH 15 TO APRIL 6, 1910,

MAINE, \$350.00		Whitinsville - Mr. Edward Whitin..	50 00
Bath Auxiliary.....	\$ 125 00	Worcester Auxiliary.....	436 15
Portland Auxiliary.....	125 00	CONNECTICUT, \$631.54	
"    Mrs. W. H. Fenn.....	100 00	Hartford Auxiliary.....	\$ 337 49
MASSACHUSETTS, \$1024 01		New Haven " .....	10 00
Amherst Auxiliary.....	\$ 100 00	Norwich " .....	15 65
Easthampton " .....	33 00	Windsor Locks Auxiliary.....	268 40
Northampton " .....	72 88	RHODE ISLAND \$150 00	
Pittsfield " .....	15 00	Rhode Island Auxiliary.....	\$ 150 00
Salem " .....	216 00	NEW YORK, \$1827.64	
Springfield " .....	51 00	Albany Auxiliary.....	\$ 315 00
Whitinsville - Estate of Mr. W H.		Brooklyn " .....	720 86
Whitin.....	50 00	Buffalo " .....	250 00

Receipts—Continued.

Buffalo, Mr. R. J. Sherman.....	100 00	Scranton Auxiliary.....	153 90
Ithaca—Union Missionary Society..	10 00	Wilkesbarre ".....	231 83
New York Auxiliary.....	64 05	Williamsport ".....	15 25
Rochester.....	122 73	MARYLAND, \$1018.50	
Syracuse.....	80 00	Baltimore Auxiliary.....	\$1018 50
Utica.....	165 00	DELAWARE, \$325 00	
NEW JERSEY, \$1183.32		DuPont Memorial.....	\$ 225 00
Belvidere Auxiliary.....	\$ 33 00	Wilmington Auxiliary.....	100 00
Newark.....	187 95	OHIO, \$370.01	
New Brunswick.....	226 12	Cincinnati Auxiliary.....	\$ 62 00
Orange.....	555 00	Cleveland.....	220 50
Trenton.....	86 25	Dayton.....	25 00
PENNSYLVANIA, \$1720.48		Springfield.....	62 51
Chester & Vicinity Auxiliary.....	\$ 150 00	KENTUCKY, \$74.10	
Easton Auxiliary.....	60 50	Louisville Auxiliary.....	\$ 74 10
Pittsburg & Allegheny Auxiliary....	975 00	ILLINOIS, \$13 00	
Philadelphia Auxiliary.....	100 00	Chicago, South Congl. Church.....	\$ 13 00
Oxford.....	34 00		

FROM APRIL 6 TO SEPTEMBER 15, 1900.

MAINE, \$5.00		NEW JERSEY, \$1351.79	
Portland Auxiliary.....	\$ 5 00	Morristown Auxiliary.....	\$ 276 25
MASSACHUSETTS, \$240.00		" Mrs. F. B. Dwight.....	1000 00
Andover—Mr. F. S. Boutwell.....	\$ 5 00	" Master Maitland Dwight.....	25 00
Blackstone—Legacy of Mrs. Nancy		Newark Auxiliary.....	25 54
Gulion.....	188 00	New Brunswick—Livingston Avenue	
Lowell—Mr. S. Robitschek.....	5 00	Baptist Sunday School.....	25 00
Worcester Auxiliary.....	42 00	PENNSYLVANIA, \$901.35	
CONNECTICUT, \$70.25		Andalusia—Dr. C. R. King.....	\$ 5 00
Bridgeport Auxiliary.....	\$ 23 75	Chester and Vicinity Auxiliary.....	40 00
New London.....	30 00	Philadelphia.....	242 03
Norwich.....	16 50	Pittsburgh & Allegheny.....	222 05
RHODE ISLAND, \$52.00		" Collection at Annual Meet-	
Rhode Island Auxiliary.....	\$ 52 00	ing.....	190 95
NEW YORK, \$2394.35		Wilkesbarre Auxiliary.....	201 32
Buffalo Auxiliary.....	\$ 41 35	MARYLAND, \$110.00	
New York.....	912 25	Baltimore Auxiliary.....	\$ 105 00
" Miss Alletta Lent.....	100 00	Catonsville—Mrs. A. W. Keir.....	5 00
" Mr. H. B. Silliman.....	800 00	DISTRICT OF COLUMBIA, \$325.00	
" Cash.....	25 00	Washington Auxiliary.....	\$ 325 00
" Collection at Mizzen Top		OHIO, \$45.00	
Hotel.....	29 25	Cleveland Aux.—Miss F. L. Ozanne	\$ 20 00
" Mrs. Chichester.....	16 00	Youngstown—Mr. John C. Wick....	25 00
" Mrs. and the Misses Max-		INDIANA, \$5.00	
well.....	15 00	Indianapolis 1st Baptist Church....	\$ 5 00
" Mrs. Sarah L. Horn.....	5 00	MISSOURI, \$125.00	
" Rev. John H. Edwards....	30 50	St. Louis Auxiliary.....	\$ 25 00
Troy Auxiliary.....	420 00	" Miss Ellen J. McKee.....	100 00

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property:

# AMERICAN McALL ASSOCIATION

## OFFICERS

### President

Mrs. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

### Vice-Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio.	Mrs. J. S. BERRY, Maryland.
Mrs. J. V. FARWELL, Illinois.	Mrs. O. J. DEARBORN, Indiana.
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Mrs. FRANCIS WAYLAND, Connecticut.	Mrs. LAWRENCE MYERS, Central N. J.
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. EDWARD HAWES, Vermont.
Mrs. W. H. FENN, Maine.	Mrs. HENRY A. DUPONT, Delaware.
Mrs. J. K. STICKNEY, Dist. of Columbia	Mrs. ANDREW COWAN, Kentucky.
Miss ANNA H. ADAMS, Eastern Mass.	Mrs. JAMES G. VOSE, Rhode Island.
Mrs. F. B. DWIGHT, New Jersey.	Mrs. J. WARREN GODDARD, N. Y. City.
Miss ANNA L. DAWES, Western Mass.	Mrs. H. N. PAUL, Eastern Pa.
Mrs. SAMUEL M. VAIL, Northern N. Y.	

### Board of Directors

*Term Expires 1901.*

Mrs. LOUISE S. HOUGHTON, New York.  
Miss ALLETTA LENT, " "  
Mrs. GEORGE E. DIMOCK, Elizabeth, N. J.  
Mrs. ADAM H. FETTEROLF, Phila., Pa.

*Term Expires 1902.*

Mrs. H. A. HAINES, Elizabeth, N. J.  
Mrs. JOHN R. WHITNEY, Bryn Mawr, Pa.  
Mrs. WM. BUCKNELL, Philadelphia, "  
Mrs. JAMES F. STONE, " "

*Term Expires 1903.*

Mrs. JOHN F. KEEN, Philadelphia, Penn.  
Miss HOCKLEY, " "  
Mrs. W. R. NICHOLSON, " "  
Mrs. JOHN F. KEATOR, " "

### Treasurer

Mrs. ABRAHAM R. PERKINS, 302 W. Upsal Street, Germantown, Philadelphia.

### Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, Philadelphia.

### Recording Secretary

Mrs. GEORGE E. MARTIN, 420 S. Fifteenth Street, Philadelphia.

### Representative Secretary

Rev. S. B. ROSSITER D.D., 346 W. 28th Street, New York.

### General Secretary

Miss CAROLINE REMINGTON, 1710 Chestnut Street, Philadelphia.

### Auditors

LEWIS H. REDNER.

W. W. ARNETT.

THE McALL MISSION IN FRANCE :

Founded in 1872 by the late Rev. R. W. McAll, D.D., F. L. S.

Chevalier de la Légion d' Honneur

known as the

*Mission Populaire Evangélique de France*

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Paris and its Environs, Sévres, Lagny-sur-marne, St. Germain,  
Creil, Marseilles, Nice, Cannes, Corsica, Bordeaux, Boulogne-  
sur-Mer, La Rochelle, Rochefort, Lille, Cherbourg, St.  
Etienne, Saintes, Cognac, Cette, Beziers, Angers,  
Nantes, Calais, St. Quentin, Rheims, Lorient,  
Quimperlé, Bruai, Epernay, Liéven, Limoges,  
Roubaix, Lourches, etc.

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Hon. President :

M. LOUIS SAUTTER.

Committee of Direction :

Director and Chairman :  
Rev. C. E. GREIG, M. A.

Vice-Chairmen :  
Pasteur B. COUVE  
Rev. E. G. THURBER, D.D.

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M. E. J. ROUILLY

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M. L. RIEDER  
M. J. de NEUFVILLE

M. G. MONOD  
Pasteur H. MERLE D'AUBIGNÉ

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OFFICE OF THE MISSION :

36, Rue Godot de Mauroy, Boulevard de la Madeleine, Paris

Bankers: Mess. MONROE & CO., 7, Rue Scribe, Paris